(14)

THE

Lord *DELAMERE's*

CHARGE

TO THE

GRAND JURY

OF

CHESTER,

April 25, 1693.

ADVERTISEMENT.

THE Three following Speeches made by the Right Honourable *Henry* (Late) Earl of *Warrington*; Viz.

I. His SPEECH upon his being Sworn Mayor of *Cheſter* in *November*, 1691.

II. His SPEECH to the Grand Jury at *Cheſter*, *April* 13, 1692.

III. His CHARGE to the Grand Jury at the Quarter Seſſions, held for the County of *Cheſter* on the 11*th* of *October*, 1692.

Are Sold by *Richard Baldwin* near the *Oxford-Arms* in *Warwick-Lane*.

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Of the Right Honourable

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Earl of *WARRINGTON*,

TO THE

GRAND JURY

AT THE

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Held for the

County of Chester,

On the 25*th* Day of *April*, 1693.

LONDON,

Printed for *Richard Baldwin* near the *Oxford-Arms* in *Warwick-Lane*, 1694.

UMI

THE

CHARGE

Of the Right Honourable

HENRY

Earl of *WARRINGTON*,

TO THE

GRAND JURY, *&c.*

GENTLEMEN,

'TIS a very common Saying, that Intereſt will not lie; and yet, if you conſider it, you will find that there is ſcarce any thing more difficult than to perſuade People to their Intereſt: a thing mightily to be wiſhed, becauſe if it were univerſally underſtood and practiſed, it is the

thing of all others, that will make this World a happy Place.

For then there would be no need of Laws and Magiſtrates to preſerve Peace and Good Order, by reaſon that every Man would be reſtrained by that Law within himſelf, which is the Foundation of all other Laws, I mean that Principle of Reaſon and Juſtice with which he is born.

But when Man fell from his primitive Innocency, he loſt that Guide which ſhould happily have conducted him through this World; and inſtead of following the Dictates of his Reaſon, he ſuffered himſelf to be led away by his Paſſions; and without any regard to Juſtice made his Self-Intereſt the Standard of his Dealings with others, which is the direct way to ruin that which he aimed at: for if a Man acts without regard of Juſtice to others, he hath little reaſon to expect that Juſtice ſhould be done him: For why ſhould he imagine that others ſhould take care to do him Right, who hath no other Conſideration but for himſelf? So that in point of Intereſt as well as Juſtice, every Man

Man ought to have a mutual Regard to the Good of each other: but becauſe it is ſo entirely neglected, therefore were Laws made to withhold Men from committing thoſe Acts of Injuſtice and Violence, which their own Conſciences tell them ought not to be done.

From this depraved Inclination do proceed all thoſe Diſturbances and Diſorders that infeſt any Government, and have often been fatal to the whole Conſtitution; there having at all Times, and in all Places, been found thoſe who have been diſpoſed to ſacrifice their Liberties and Civil Rights, to ſerve the Deſires and Luſts of Arbitrary Princes.

'Tis ſurely a great Sickneſs of the Mind, when a Man gives up his Birth-right in exchange for ſomething elſe that depends upon another Man's Breath; and he muſt be beſides his Wits, who little eſteems his Liberty, which is the thing that chiefly diſtinguiſhes him from a Beaſt: for when a Man is a Slave, he muſt ſubmit his Will and Reaſon to the Humour of him who governs

him; and then what Difference is there between him and a Brute, only that his Condition is the worſe of the two?

If no Body but themſelves were to feel the Effects of their Servile Compliances, the Matter would not be much if they periſhed by their own Folly: For why ſhould they expect to thrive better than *Eſau* did, who ſold his Birth-right to ſave his Life, and therefore inſtead of a Bleſſing received a Curſe? For can they who reject God's Mercies hope to entail a Bleſſing upon their Poſterity? Theſe are the ſowre Grapes that ſet the Childrens Teeth on edg; for though the Father may be ſo fortunate as to go to his Grave in his Prince's Favour, (a Happineſs to which few have attained, who have purchaſed it by being falſe to their Country) yet it is a dangerous Experiment for their Poſterity, to whom there is ſeldom left any thing more than to inherit the Wind.

Now if the Miſchief of this Time-ſerving had ended with this ſort of Men and their Poſterity, the Complaints againſt it might

might have been buried with them and their Families; for his Infamy ought to be had in remembrance ſo long as the Sun and Moon endure, who is the Inſtrument of his Country's Ruin: for by this Treachery have whole Kingdoms been brought to Deſolation, which were before in a flouriſhing Condition; as namely, where Juſtice was duely executed, full Imployments for all Hands, a quick Trade, no ſort of complaining in the Streets; but every Man ſate with Security and Pleaſure under his own Vine.

This is ſo deplorable a Change as no Tongue is able to expreſs; then let every Man conſider it in his own Thoughts, and he will diſcover how valuable a thing his Liberty is, even preferable to any thing elſe this World affords. For Liberty is the Foundation of Vertue and Induſtry; What doth any thing elſe ſignify without it? For when that is gone, as our Lives and Fortunes depend upon another Man's Pleaſure, ſo we hold our Religion as precariouſly; becauſe a Prince can impoſe upon Slaves what Religion he pleaſes. *France* is ſo pregnant an

Inſtance

Inſtance of this, that it puts the thing out of diſpute: for whilſt the *Proteſtants* kept their Liberty, all was well with them; yet no ſooner was that wreſted out of their hands, but it was quickly ſeen what became of their Religion. And therefore I have always thought that they began at the wrong End, who reckon themſelves out of all other Danger, whilſt they enjoyed the Exerciſe of their Religion.

It will not be denied but that Liberty is a great Security to the free Exerciſe of Religion: but if our Civil Rights are aſſaulted, I do not ſee by what means Religion can reſcue them out of violent Hands; becauſe there are many Inſtances where Religion has been uſed as a Stalking Horſe to introduce Slavery. For did ever any Man pretend to have a greater Concern for the Church than *Charles* the Second? and yet no Man more deſigned the Ruin of the Nation than he did: which Example may occaſion the People to ſuſpect ſome Deſign upon their Liberties, when the Prince pretends the greateſt care for Religion, unleſs he be a Man of great Morality, and that Religion appears in his Life and Practice, as well as in his Words

Words and Promiſes; for it is ſcarce poſſible to enſlave a free People by down-right Force, and therefore they muſt be gulled out of their Liberties by Art and under-hand Practices; and there cannot be a better Blind than a pretended Care for Religion, to keep the People from obſerving what is deſigned againſt them.

So that if any thing is worthy of their Care, it is their Liberty; and in doing ſo, you do the Part of Loyal Subjects and good Chriſtians: whereas by the neglect of it you expoſe every thing that is valuable; and you alſo lay a Snare in the Way of your Prince, by tempting him to think of that which otherwiſe might not have come into his Thoughts. And this Care is never to be neglected, not even when every thing goes to their Hearts Deſire, leſt whilſt you ſpeak Peace to your ſelves, there comes upon you ſudden Deſtruction; for a Deſign is more likely to take effect when People ſuſpect no ſuch thing, than when they ſtand upon their guard.

There are many ways of working People up into a Security, of all which Promiſes are the moſt fatal; for without Performance they become

come Snares; and therefore it is upon Actions, and not upon Words, that a wiſe Man will ground his Belief or Opinion. Conſider what is done, and not what is ſaid: For whoever he be that is ſo wicked as to have a Deſign of enſlaving the Nation, he will ne'r make a Difficulty of promiſing very largely.

If then we ought to take care of our Liberty, how ridiculous is it to talk of ſerving the Crown, when by that is meant to make the King's Will and Pleaſure the meaſure of their Obedience? It muſt be a meer nonſenſical Boaſt to talk at that rate, when they have ſtript themſelves of the Means of ſerving like rational Creatures; for when Men have given up their Liberty, what does all their Service to the Crown differ from that of a Beaſt? The Service that we do to our Prince ſhould be like that which we render unto God, not a forced and conſtrained, but a free and reaſonable Service.

So that I think I may ſay, that he who hopes to recommend himſelf to his Prince's Favour by ſuch a piece of Service, muſt needs be a very profligate Wretch, and believe his Prince to be alto-

altogether ſuch a one as himſelf; for ſuch a Deſign is altogether unlawful, becauſe it is deſtructive to the Nature and very End of Government, contrary to the King's Coronation Oath, inconſiſtent with Reaſon, and a Violation of that Truſt and Confidence which the People repoſe in the King: For, as I take it, the Power that is lodged in the Crown is only a Truſt, and nothing more; for he muſt have that Power either as a Truſt, or as a Property; and if he hold it as a Property, then no Bounds or Limits can be ſet to it, and he may uſe it as to him may ſeem moſt meet.

What will Laws then ſignify? To what purpoſe is the Coronation Oath, and all thoſe other Cautions that are taken to oblige the King to govern according to the Laws and laudable Cuſtoms of the Realm?

Then every Prince that hath been *depoſed* for committing Violences and Oppreſſions, was highly injured, for there could be no other Standard of Right and Wrong, but that of his Will and Pleaſure. But it is a common Practice to depoſe Kings, when they become a Burden to the People; that being the proper

and only Remedy in such Cases. For let any Man tell me if he can, whether the Liberty that remains in the World, hath been, or can be preserved by any other means than by that Power that is vested in the People, of laying aside such Kings whose Administration becomes exorbitant: for the Number of ill Kings hath so much exceeded that of the good Ones, that Liberty had been even before this Day swallowed up by Prerogative without some such check and controul; and because so very much Good or Hurt is in the Power of the Prince, therefore the Value of a good Prince is inestimable.

To be delivered out of the Hands of an oppressing King is a great Mercy; yet when such a Prince is put into the Hands of any People, it is seldom improved as that Mercy ought to be: for *Tacitus* makes this Observation upon the Fall of *Nero*, that the first Day after the Reign of a Tyrant is always the best. This is a great Truth, and a Rule that yet hath no Exception.

For this several Reasons may be given: for generally the People are so transported upon being eased of their Burden, that they neglect

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to make ſuch Proviſions as are neceſſary to prevent the like Irregularities for the future; either from a Belief that no other Man will be wicked to the like Degree, or elſe from the fond Opinion that they conceive of him who was the chief Inſtrument of their Deliverance; truſting that the ſame Principle of Honour and Juſtice that incited him to ſtand up in their Defence, will prompt him to do all thoſe things that are needful to ſettle the Government upon a laſting Foundation: which was ſomething our Caſe upon the Reſtoration of King *Charles* the Second, only with this difference, that inſtead of repairing the Breaches which his Father had made, the miſtaken Loyalty of the Age helped to make them wider.

Another Reaſon for *Tacitus*'s Obſervation may be this, Becauſe he that is the chief Inſtrument of their Deliverance, although he appeared very zealous on their behalf, yet he aimed at nothing but getting the Crown; as it was when the *Dauphin* of *France* came over to aſſiſt the Barons againſt King *John*: his Declaration was full of nothing elſe but the *Engliſh* Liberties; and yet it afterwards appeared, that his Deſign in aſſiſting them was only to get

into the Throne, and not to eaſe the Nation's Oppreſſions: So that in ſuch Caſes a Revolution does the People no good; for he that hath got the Crown, thinks that whatſoever is done for the Good and Security of the People, is ſo much Loſs to him of what he hoped to get by coming over.

A third Reaſon may be this, Becauſe he may preſume upon the good Opinion the People have of him, ſuppoſing that they will put the beſt Conſtruction upon all he doth, and look upon thoſe things to be but Miſtakes, and the Conſequence of the want of true Information, which are the Reſults of a formed Deſign.

Or elſe, Becauſe he may imagine, that although he doth to a great degree act over the Part of him who was thruſt out of the Throne, yet the People will not feel the Laſh ſo ſenſibly becauſe it comes from his hand. This, whenever it happens, is a Thing of ſo foul a Complexion, that it deſerves as ill a Name as can be given it, and yet I fear there do not want Examples of it.

It is a Miſtake, and a dangerous one too, to conſider the Perſon more than the Thing that is done; as if the Perſon made the Thing better or worſe than it otherwiſe would be: Men

——indeed

indeed differ from one another, and yet do the ſame thing in different Ways and Manners; but yet every thing is ſtill the ſame, whoever he be that doth it. If there be any difference, it lies in this, that the better Reputation he hath who doth any thing that is ill, ſo much the greater is his Reproach, eſpecially if it be a Thing that he hath reproved and puniſhed in another. This judging the Thing by the Perſon, is that by which Men commonly deceive themſelves ſo very much, or elſe they would make a righter Judgment than for the moſt part they do.

How happy is that Prince then whilſt he is on this ſide the Grave, and how glorious will be his Memory, who is not afraid or ſhy even to have his Actions examined, that Mankind, as well as his own Conſcience, may bear him teſtimony, that he governs according to Law, and makes the Good of his People the End of his Government?

Before I proceed any further, I would be rightly underſtood in what I have already ſaid; becauſe poſſibly either through Miſtake or through Malice, ſome may infer, that I would perſuade you to take more care of your Liberties, than of your Religion, by reaſon that I have ſaid ſo much of the former: But far be

ſo

ſo Atheiſtical a Thought from me, I bleſs God it never yet entered into my Heart: although I am not ſo Religious as I ought to be, yet I think our Religion to be more valuable than any other thing whatever; for if God ſhould take away the Light of his Goſpel from us, it would be the ſevereſt Judgment that he could viſit us with: and therefore I have preſſed you to take care of your Liberty, as the ſureſt Means by which you can preſerve your Religion; and in ſo doing, I conceive I have ſhewn a Zeal for, rather than a Neglect of it.

It is to be wiſh'd by all thoſe who deſire the Peace of their Country, that Religion were more in faſhion among us than it is; for no Nation did ever thrive where it was neglected, and it is to be feared that God will have a Controverſy with this Land, if Swearing and Drinking, which are now become ſo common, be not ſpeedily ſuppreſſed, and the corrupt Manners of the Nation reformed.

But before I ſpeak more particularly upon them, give me leave to obſerve ſomething to you upon two Things which are very injurious to Religion, and yet are done out of a pretended Care and Tenderneſs for it.

The first is, when Protestants break into several Sects, and distinct Congregations, and not being content with worshipping God in their own Way, are uneasy at all others who follow not with them: Every one being so assured that they are not mistaken, that they will not allow any but themselves to be in the Right, and therefore leave the excellent Rule of Charity, to follow a blind Infallibility.

'Tis true indeed, whilst we are upon Earth we shall have different Sentiments and Opinions, and it is not possible for us to help it, because our Reason is too short-sighted and purblind; but yet we may all agree to have a mutual Charity for one another, and then every Man will be the better for his Religion, and no Body will be the worse for it: For otherwise, instead of promoting Religion, we eat out the Bowels of it; that is, we destroy that Charity, without which we cannot enter into the Kingdom of Heaven: But, alas! it is come to this, that one is for *Paul*, another for *Apollos*, and another for *Cephas*. One asks of such a one, Is he a true Son of the Church of *England*? A Second enquires, Whether he is of such a Congregation? A Third demands to know if he follows such a Man? If so, all is

well,

well, and with them he must pass for a good Man, without examining into his Life and Morals.

But what doth all this amount to? Am I the better for being of such a Man's Opinion, or of such a Communion, unless I am a Doer, as well as a Hearer of the Word? Or what is another Man the worse, because he is not of my Opinion, if he lives a better Life than I do?

This Zeal for a Party, is a Zeal rather to be reproved, than to invite others to the Practice of it; for it is not an Argument of Religion, but a Sign of Pharisaical Pride, when a Man is uneasy with another, because he worships God in a Way different from him: for if any Man desires to live as becomes the Gospel of Jesus Christ, and to that end doth daily try and examine himself, he will find himself to be more amiss therein, than he can discover in others; and therefore to lead a good Life is the best Argument that any Man can use to persuade another to be of his Opinion.

The next thing which is injurious to Religion, is, when the Discipline and Government of the Church interfere with the State; breaking into the Methods and Foundation of

it,

it, to advance the Power and Greatneſs of the Clergy.

This ſoon becomes miſchievous to Religion: for as it doth in no ſort promote God's Glory, or tend to the Reforming of Mens Manners; ſo when the People find their Liberties crowded, to make Elbow-room for the Clergy, and that the Government of the Church will help to make them Slaves, they will be very apt to abhor the Offerings of the Lord.

And therefore in all well-regulated Conſtitutions, the Government of the Church is moulded according to the Principles upon which the Civil Government ſtands; for if the Church were to model the State, Chriſt's Kingdom would be of this World, which he hath expreſly told us it is not.

Are not that People then in a ſad Condition, when that which is amiſs in the State, muſt not be reformed, for fear of hurting the Church, as ſome do vainly pretend?

This I ſay, becauſe I am afraid it is ſomething our Caſe at this time, and ſo the Nation muſt languiſh, to ſatisfy the Imaginations of ſome People who are afraid of their Shadows.

For how the Church can be hurt by any Laws that concern the State, is not eaſily to be comprehended, if thoſe Laws eſtabliſh no o-

ther Goſpel than that which was delivered by our Saviour.

Nothing can hurt the Church but it ſelf, and it is never in more Danger than when it is in its greateſt Pomp and Grandeur.

The Deceit of this is very plain; Becauſe they that bawl moſt of the Danger that the Church is in, have the leaſt of Religion in their Lives: for thoſe who live, and underſtand better, ſee the Folly of it, as alſo of that Doctrine of Paſſive Obedience and Non-Reſiſtance, which many cried up as the Corner-Stone of the Church; a Burden which they were forward to lay upon other Peoples Shoulders, yet when it came to their own turn, none were ſo uneaſy under it as they: For when their Rights came to be touched, no Mens Mouths were ſo full of Liberty and Property as theirs; but now that the Storm is pretty well blown over, they are angry that that Liberty is granted to others, which yet they promiſed to conſent to, and are returned to where they were, in ſupporting that Arbitrary Doctrine. And to that End, they are inventing new Titles to the Crown for this King and Queen; which plainly demonſtrate what ſteady Men theſe are, ſince in the late Times they would not allow any Title to be good

good but Succeſſion; yet now they can ſubmit to any other, how contrary ſoever to Succeſſion, provided they can thereby keep up this Arbitrary Doctrine, and get their own turns ſerved.

And firſt, They find out for this King and Queen a Title by *Conqueſt*.

I hope theſe Gentlemen are miſtaken: For if the Caſe be ſo, we are all Slaves; and inſtead of being rid of Arbitrary Power by this Revolution, we have helped to ſaddle and bridle our ſelves to purpoſe: for People that are conquered, hold all that they have at the Will and Pleaſure of him who did ſubdue them.

But how were we conquered? Did the Nation conquer it ſelf? if it did, it was an odd thing, and altogether wicked. Or who were conquered? not they who actually appeared in Arms againſt K. *J.* nor thoſe who wiſhed him ſome where elſe, and that was by much the greater part of the Nation.

This is ſo ſenſeleſs a Notion, that it only ſerves to diſcover the Ignorance or Knavery of thoſe who go about to maintain it: And I ſuppoſe we ſhall hear no more of it, becauſe the Lords and Commons in Parliament by an unanimous Vote have condemned it.

The next Thing talk'd of, is God's Ways of

Diſpoſing of Kingdoms; whence they would pretend, that the King and Queen received the Crown from God Almighty's immediate Donation.

It is Blaſphemy to exclude the Power of God in any caſe; and to exclude the People from having had an immediate Hand in beſtowing the Crown, is a new and unintelligible ſort of Politicks: for the Drift of this Notion is to make us Slaves, by reaſon that whatſoever is the immediate Act of God, and a Declaration of his Pleaſure, Man hath nothing more to do but to yield an entire Obedience and Submiſſion to it: ſo that when a King receives his Crown immediately from God, any Proviſions or Limitations that can be made by Men, come too late to circumſcribe his Power.

But is this our Caſe? Which way did God declare it that this Man ſhould reign over us? or who foreſaw upon what Head the Crown would be placed, till the Lords and Commons came to a Reſolution in it? and therefore it will follow, that the King and Queen received their Crown from the Hands of the People upon ſuch Terms as they gave it, and God hath not done any thing to exempt them from the Performance of thoſe Conditions.

However, there are thoſe who hoped to have made

made their Court to their Preſent Majeſties by ſtarting and maintaining thoſe two Notions, *viz.* of Conqueſt, and of God's Ways of diſpoſing of Kingdoms; with what Succeſs, I leave to every Man's Obſervation, and ſhall only ſay this, That it will be an happy Age when Kings are ſo much diſpoſed to the Good of their People, that ſuch Flatterers will meet with no Encouragement from them.

I come now to ſpeak of Swearing and Drinking: and I do believe that the horrible Profanation of God's moſt holy Name, was never ſo common as in this Age. That great and dreadful Name, before which we ought to fear and tremble, is uſed with more Familiarity than the meaneſt thing you can think of. It is a very unfortunate thing whenever we take the Name of God irreverently into our Mouths, altho it happen when we are under ſome Provocation; yet it adminiſters Cauſe for Humiliation, and a more narrow Obſervation of our ſelves for the future, but is in no ſort a Juſtification of us. Therefore to fill their Mouths with tremendous Oaths, when they are cool and in temper, and to ſwear in common Diſcourſe, is a dreadful Hearing: and really it is come to that paſs, that Men don't think they expreſs themſelves well and modiſhly, unleſs they interlard every Sentence

tence with an Oath or two; and that which is ſtrangely ridiculous, is, that ſome cannot ask another Man how he does, without wiſhing his own Damnation.

How this is to be remedied, is the Queſtion; for ſince it could not be prevented from going to the Height to which it is now got, it will be ſo much the more difficult to ſuppreſs it: for if in any Caſe it can be ſaid that the Number of Offenders is too big for the Law, it muſt be allowed to be ſo in this.

The Law hath provided very well for the Puniſhment of ſuch as offend herein, by the Statute of 21 *Jac.* 1. *c.* 20. to forfeit 12 Pence an Oath. If this were duly put in Execution, I am perſuaded it would work a great Cure; theſe cuſtomary Swearers would with more Warineſs open their Lips, when they found that their Oaths coſt them ſo dear: and I am the rather of this Opinion, becauſe I have obſerved that when a common Swearer is in the preſence of any Perſon whoſe Authority or Quality hath an Awe over him, ſcarcely an Oath ſlips from him, though he ſpeaks never ſo much.

And therefore it is very much to be wiſhed, that Magiſtrates would more ſtrictly inform themſelves of ſuch as offend herein, and give them that Puniſhment which their Offence deſerves.

The

The next thing is the Sin of Drunkenneſs, which calls aloud for redreſs; it being now ſo common and univerſal, that People of all Ages, Sexes and Conditions, are infected with it to that degree, that it is become the Reproach of the Nation, which is now as remarkable for this Sin, as it was for the Excellency of our Government during the Reign of Q. *Elizabeth*: and it may be obſerved, that from the time that this Government began to decay, this beaſtly Cuſtom firſt took its Riſe; I mean, when Q. *Elizabeth's* Eyes were cloſed: for from that time hath this Government declined, as if ſhe had been alone the Life and Soul of it; and that when ſhe died, it expir'd with her. For the firſt Statutes now in force for the puniſhing of Drunkenneſs, were made in the Reign of K. *James* the *1ſt*; and therefore it is more than probable, that till then this Vice was not grown up, to any conſiderable ſize at leaſt.

'Tis very ſtrange, that Men cannot enjoy one another without making their Converſation to become a Sin; and that when People meet to be merry, they think they have left their Work unfiniſhed, unleſs they transform themſelves into Beaſts: and ſo great a Force and Power it hath upon many, that they chooſe rather to be clothed with Rags, than to keep from the Spiggot; it hath brought many a Man to a Morſel of Bread, who

was

was well to live before he fell into that ſottiſh Courſe. It is not for want of a ſufficient Puniſhment that it is grown to ſo great a Height, for by the 4 *Jac.* 1. *cap.* 5. he that is drunk forfeits five Shillings, or for refuſal, or want of Ability to pay it, to be ſet in the Stocks ſix Hours: and for preventing of ſuch Intemperance, by the ſame Statute it is provided, That he who remains Tippling and Drinking in any Inn, Victualing-houſe, or Ale-houſe, ſhall forfeit 3 *s.* and 4 *d.* or be put into the Stocks for four Hours.

By the ſame Statute it is provided, That he who having been convicted of Drunkenneſs, ſhall be again convicted of the like Offence, ſhall be bound to his good Behaviour.

How the Law comes to lie aſleep I know not, for a Law without Execution is but ſo much Ink and Parchment: and I cannot imagine wherefore no more are puniſhed than there are, conſidering how vaſt a Multitude there be who offend herein; unleſs it be becauſe the thing is become ſo common, that People do not look upon it as an Offence; or elſe becauſe the Infection is ſo general that Men think it unreaſonable to have another puniſhed for that of which he is guilty himſelf.

But I am ſure there ought to be a Reformation, becauſe the Honour of God ſuffers ſo extreamly by

by it; and upon a Political Account it ought to be ſuppreſs'd, becauſe as whole Families are impoveriſhed and ruined by it, ſo Mens Bodies are enfeebled by it, and rendred unfit for Labour, and the Service of the Publick.

Inns, Ale-houſes and Victualing-houſes, are for relief of Way-faring Men and Travellers, and ſuch others as cannot otherwiſe ſupply themſelves with Meat and Drink; and not for harbouring of lewd and idle People, to conſume their Time and Money in Debauchery; as is declared by the Statute of 1 *Jac.* 1. *cap.* 9.

The Gains which are earned by relieving ſuch Perſons as the Law allows, are honeſt and juſtifiable; but a Curſe moſt foul and wicked what is now uſually gotten by Inns and Ale-houſes, who can ſuffer People to be drinking together in their Houſes till unſeaſonable Hours in the Night; nay, even on Sundays, and that too during the time of Divine Service and Sermons; and there to ſpend their Money and precious Time, when at the ſame time they know that their Families at Home are ſtarving for want of it.

Did Tippling Houſes conſider what a Risk they run, ſurely they would take more care; for when they receive their Licences to ſell Ale, they enter into a Recognizance with Sureties to keep good Order in their Houſes, as appears by the

Statute 1 *Jac.* 1. *cap.* 9. Every Inn-keeper, Victualler and Ale houſe-keeper, forfeits ten Shillings that ſuffers any to ſet tippling in their Houſes except Travellers, or ſuch as have not the Convenience of Eating and Drinking elſewhere.

By the Statutes of 7 *Jac.* 1. *cap.* and 21 *Jac.* 1. *cap.* 7. 'tis provided, That any who ſhall offend againſt the ſaid Statutes, made againſt Tippling and Drinking, ſhall be diſabled for three Years from ſelling of Ale; and beſides, a Conviction in any of theſe Caſes, is a Forfeiture of the Recognizance which they enter into when they are licenſed to ſell Ale. Such Care hath the Law taken about them: But things are at that paſs now, as if Drunkenneſs were no Offence at all, or that there was no Law to puniſh it.

I cannot but obſerve to you, how Providence hath ordered things for the Puniſhment of Aleſellers almoſt in their own way; for though Quartering of Souldiers without Satisfaction to the Houſes is a very Illegal and Arbitrary Practice, yet it may in ſome ſort be juſtified as to them, they receiving thereby that Meaſure which they have meeted to others.

Theſe two Things, Gentlemen, I do the more eſpecially recommend to your Enquiry, becauſe they do ſo immediately concern the Honour of God, and the Peace and Happineſs of the Publick.

Beſides

Beſides them, whatſoever is an Offence againſt the Publick Peace falls within your Enquiry; and I believe you ſo well know them already, that I will not take up your time in repeating of them; nor will all that you, or any of us can do, ſignify much till Debauchery is ſuppreſs'd, and the Manners of the Nation are reformed.

Whilſt we bid God defiance with our Lives and Converſations, we cannot hope for Succeſs either in our Fleet or Army, let our Courage and Conduct be never ſo great, and tho the Supplies we gave to carry on the War were much greater than they are. And if we will not take warning in time, but go on from Sin to Sin, this War, by which we hope to ſecure Peace to our ſelves and our Poſterity, may prove our Ruin, by ſpinning it out ſo long, till the Purſes of the People are ſo drained, and the Nation ſo impoveriſhed, that it will be an equal choice whether we have Peace or War; being either way expoſed to the like Inconvenience.

There is ſome great Let or Hindrance lies in the way of our Happineſs; or elſe why do we at this Day ſtand looking upon one another, like the Sons of *Jacob*, as if we were at our Wits end, not knowing what to think or expect, notwithſtanding the great Deliverances that God hath wrought for us? For we have been wonderfully

preſerved,

preſerved, but not by our own Wiſdom or Conduct; for we have made no other uſe of thoſe ſeveral Advantages which God hath put into our Hands, but as if we expected that he would repeat his Miracles to preſerve us.

Wherefore he hath ſo ſignally appeared on our behalf, no Man can determine, yet a Gueſs may be made: For if his Mercies have their proper Effect upon us, by returning us from the Evil of our Ways, he will then do more and greater things for us: but if we make him no other Return for all his Benefits, than that of an unthankful and hardned Heart, then hath he ſhewed theſe great Signs amongſt us, that he might be juſtified when he judges, and we be condemned out of our own Mouths; which God of his Mercy prevent.

And to that End let every Man do his Duty at all Times and in all Seaſons, and mind the Publick more than his own particular Advantage; let neither the Frowns nor Favour of Men, tho ne'r ſo great, draw us aſide, and then we ſhall ſee Peace in our *Iſrael*.

I doubt not, Gentlemen, but you will do your Parts; and therefore this is all I have to trouble you with at this time.

FINIS.

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